character. The factors of internal control and self-direction continually increase. From a physical assemblage we have now arrived at a unique individuality or whole. And here our trouble arises. As a physico-chemical assemblage, a material macroscopic phenomenon, the human individual is and remains subject to all the secondary physical laws. As a single whole or uniquely self-determined unity, quite outside the range of the law of average in respect of its internal parts, it is a subject of primary law. And it is also a subject of primary law in respect of its mental, moral and spiritual attributes which do not appear to fall within the province of secondary law. The human individual is therefore subject to the jurisdiction both of primary and secondary law. As a physical collection, he is a macroscopic thermodynamical system subject to the laws of energy. As a physiological unity, still more as a mental-spiritual unity, as a soul or personality, he is, within limits, a free agent, with power of initiative, of control, and of shaping his own destiny, regardless of physical causation and entropy. As a complex physical object, he cannot escape the fetters and the doom of matter. As a uniquely individualized whole or soul, he knows no such bonds and is master of his own fate.'

This is a descriptive account. Is it not clear that it states a problem rather than solves it; leaves us to seek a theory to account for the wholeness described ? Yet all that the author of *Holism and Evolution* (a book which was marred by its too easy acceptance of many

explanatory theories) has to offer by way of explanation is the following succinct statement: * I have simply invoked the primary physical law of indeterminacy and another primary law which I have called holism, according to which evolution